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WEEKLY REVIEW.

—A CASE, noticed in our epitome, shows how oppression and injustice are sometimes sanctioned and legalized by our recognition of Hindoo and Mahomedan law. A Mahomedan ill-treats his wife and drives her out of his house; the English law, as represented by the Magistrate, steps in and shields the poor woman, requiring the husband to pay for her maintenance; he then divorces her, and refuses to do anything further for her; and the High Court decides that he is freed from all obligation to care for her, the Mahomedan law of divorce being recognized by the law of the country. This is a most anomalous condition of things. The Legislature may from year to year effect improvements in its own legislation, and may bring in a new Divorce Bill whenever it likes; but with regard to Mahomedans and Hindoos, there can be no improvement, no rectification of hereditary abuses; the world moves on, but these subjects of Her Majesty have the privilege of standing still. It is a perilous thing to say to Equity, You shall have nothing to do with these classes of her Majesty's subjects. Whatever iniquity has once attained the form of law among them shall have the same stability and permanence that the Queen's throne has. But is it absolutely so, that Hindoo and Mahomedan law is as unalterable as that of the Medes and Persians? Far from it. Where these laws have been found in conflict with the necessities of the State they have in many instances been set aside; the very presence of a Christian Government here is a violation of them; religious liberty knocks down a multitude of them at once. We have constantly insisted that the people of this land had a right to be governed by the best wisdom of the governors, and not by hereditary follies of their own; and we remember that Sir John Lawrence, in the Punjab, gave distinct expression to this very sentiment.

—FATHER BURTON, an Irish priest, said, last month, that 'the time was not distant when Orangemen of the North and Catholics of the South would clasp hands over the battle of the Boyne, and forget their feuds and enmities.' On the 12th of this month the Orangemen and Catholics in New York gave sad evidence that the good time is yet to come.

—THE Baroda correspondent of the *Times of India* says:

"The Guicowar's Nag Panchami Sowaree came off to-day in honour of the queen, which was a grand sight. During the late reign, only one regiment accompanied the Sowaree, whereas Mulharao had out the whole of the troops to-day."

The Nag Panchami is a festival in honour of the god Nag, the Snake deity. We are exceedingly glad to learn that 'the Pioneer joins in the protest against native magnates

being allowed to command the attendance of English troops when they go forth to poojah."

We have for years been astonished at the indifference to this matter shown by the Press of this country generally. If the English Government wished to make itself contemptible, no surer way could be found than to subject its officers and soldiers to the necessity of escorting a Native prince whenever he wished to worship his idols in state.

We have been favoured with a copy of "The Speech which Mr. Knight was not permitted to deliver at the Bench Meeting, dedicated, without permission, to 'the Twaddlers.'" He describes the Bombay Bench of Justices in his Preface:

"For, as one man finds his dissipation in billiards, and another at the theatre, so there are men in Bombay, it seems, who take it out in the mild way of twaddling at the Bench upon every subject that comes before it. Instead of its meetings being conducted conversationally, almost indeed in silence, and the work pushed through in an earnest quiet way, its members are bored to death by men who will talk, and inquire, and object, and talk again and again, upon questions of not the least practical interest to any one. To listen patiently to these gentlemen, is simply impossible. They talk upon everything, inquire upon everything, object to everything, and make the meetings simply intolerable to men who are impatient of such displays. These talking apparatuses are simply my horror. They are wind-bags everyone, and have about as much real insight into our Municipal difficulties as the peons who stand gaping at them from the doors. And when a member of another stamp, who would never speak at all, if he could avoid doing so, rises to address the Bench, these twaddlers at once insist that he shall be degraded to the level of themselves. They have no objection to his pouring a flood of rambling nonsense upon them for three hours on a stretch, so long as it is poured in the way 'in which other gentlemen speak'; but they will not hear a carefully-prepared speech read on any account."

Hence the necessity of printing the speech, which occupies 48 pages 8vo. All that these 'Twaddlers' and 'wind-bags every one' have gained by refusing to let Mr. Knight read his speech, is that it comes back to them in ineradicable black and white, after they heard him extemporize for three hours. We fear that the wind-bags will appreciate it no better in this form than when it was manuscript.

THERE is a movement in North India to form a branch of the English Church Association. A writer in the *Christian Intelligencer* says:

"I am expressing the opinion of many intelligent and earnest-minded men when I say that the time seems to have come for the formation of a North India Branch of the English Church Association. It is felt that the circumstances of the English Church are such that none of her loyal sons can remain mere spectators of the momentous struggle in which she is engaged. The remembrance of the great debt they owe her, the consideration of the immense power for good she possesses, and the very serious evils that would follow her disruption,

have led many to feel that something more than a mere passive allegiance to her was demanded at their hands. None can doubt that her situation is a most critical one. Without, a fierce democratic wave is threatening to engulf her. Within, fatal error is destroying her vitality. There is, under God, but one hope for her, but that hope is a reliable one—the union and concerted action of her best friends. Surely a thousand leagues of sea have not broken off the Anglo-Indian's affection for the Church of his fathers."

A good many have given in their names in North India, and others are following their example in this Presidency. Should not the branch be called the Indian Branch?

The *Witness* (of Lucknow) furnishes us with the following:

"In a recent issue of the *Witness* we mentioned the project of a company of evangelists, who proposed to erect a huge tent in Salt Lake City, and hold daily services in it for ten days or a fortnight. This tent has been named the Tabernacle, and is large enough to contain an audience of three thousand persons. Before going to the city of the Mormons the evangelists have visited California, and we have just received a brief account of their first meeting, which was held in the city of Sacramento, and lasted fifteen days. The interest of the public continued unabated from the first, and the Tabernacle was sometimes found too small to contain the people who flocked to hear the Word. Large numbers were converted, and scores on scores of professing Christians were aroused into new life. At one time, when anxious persons were invited to come forward to receive instruction, and be prayed for, more than three hundred persons responded, and publicly bowed down as seekers of salvation."

"This meeting abounded with incidents which show that there was something more than ephemeral excitement in the extraordinary change which passed over so large a number of persons. Let a single extract be brought in for testimony:—

"Among the most noted cases is that of a man, an opium-eater, who had used this drug for eighteen years, at the rate of one hundred and eighty grains per day, having first acquired the taste and habit in Mexico, during the war, where it was administered in our army as an ordinary remedy. He had tried, in late years, the skill of many physicians, in the effort to break off from its use, but all in vain; they declared it was impossible to overcome the appetite in him, and the use of it was now necessary to life. Several times his depression led him to seriously contemplate suicide. During this meeting, his son, a well known dentist of the place, was converted, and the father was induced to visit the Tabernacle. As he entered, Rev. Mr. Boole was relating the case of an opium-eater whose conversion was attended with the destruction of the appetite for the stimulant, by simple trust in the power of Jesus. The man was instantly convicted, and came forward on the first invitation; and the next day, while trusting and pleading for full deliverance from the chains in which he had so long been bound, the power of God came upon him, and 'he felt in himself that he was healed of that plague.' Many times during the days of this meeting he declared that all inclination and desire to use the drug is entirely removed."

"As we read this we almost forget that a newspaper is open before us—it seems so much like a page of one of the Gospels. 'It is a veritable miracle,' says one. Of course it is; every true conversion is a miracle. We are startled at this, because it is unusual, but sinful habits as strong, and more ineradicable than the opium habit, are constantly being uprooted from human hearts by

the power of a living Jesus. It is a reproach to us that such incidents surprise us. We do not test God's promises, do not prove the power of Christ to save to the uttermost as we should do. We need these demonstrations of God's saving power in India. The same promises, the same grace, the same Jesus, are here as in California. We have seen men saved from frightful depths of sin in India, and we expect, if life be spared to us, to see these miracles of grace repeated again and again in this dark land."

A WRITER in the *Times of India* considers the return of a Parsee convert to Zoroastrianism an 'ominous circumstance.'

"I feel that, unless our missionary societies alter their existing policy towards the slowly increasing Native Christian body, the present will not be the last 'recantation' that will have to be chronicled. I say without risk of contradiction by any one really acquainted with our missions, that the rule has been to pet and spoil the unbaptized 'Inquirer,' and to politely shake him off after he has become a Christian. I fear that I may have done so myself. At any rate, I know a Brahmin in this city who might to-day have been in the ranks of the baptized, if he did not shrewdly foresee that all his importance in the eyes of the missionary would vanish the moment after baptism. I know a Jewish Rabbi, who from the same fear delayed his baptism so long as to cause the sincerity of his professed search after truth to be suspected. He was ultimately baptized, was neglected,—and lapsed."

If any more of our converts are in danger of returning to heathen systems because they are not made enough of by Christians, we think that the sooner they recant the better. We cannot greatly regret that the Brahmin and the Jew did not join the ranks of the baptized for fear they should lose their importance in the eyes of the missionaries after a while. They seem to have had an utter misconception of what is meant by baptism. 'If thou believest with all thy heart that Jesus is the Saviour' was the condition of baptism set forth by apostolic men of old; and one that has this faith will feel the necessity of publicly confessing Christ, without much thought about the amount of consideration he is likely to enjoy among Christians. Too many, in this country, come with motives and aims like those indicated in the extract; they disguise these and manifest a deep spiritual interest which blinds the missionary and leads him, perhaps, to receive them to the Church; after a while their want of real spiritual interest, their worldliness, their desire to be lifted to a higher position, come to light, and it is not strange that the missionary should feel differently towards them from what he did when he thought them sincere seekers. These 'converts' seem to think they have conferred an extraordinary favour on the missionary by letting him baptize them, and that he is bound to do everything he can to further their temporal prospects. It is just as well that these should go to their own place, which is not in the Church of Christ. The missionary policy that has been most abundantly blamed of late, is that which leads them to do so much for the convert, and the convert to depend so much on the missionary. We have known children of converts who have been maintained and educated at Mission expense, and who owe it entirely to missionaries that, instead of performing menial services this day, they are enabled to draw a good salary in some secular post; and these very parties lose no opportunity of speaking against missionaries, and stand defiantly aloof from the Mission in which they were thus 'petted and pampered' for 15 or 20 years. Fruits of this kind warn missionaries that there is such a thing as doing too much

(of a secular nature) for converts. And the Christians of Western India have lately (in their Alliance) shown that they recognize this, and are unwilling to be longer treated as helpless and dependent. If we are to have a manly race of Native Christians, they must be left in a good measure to win for themselves the position that they covet. Let them by all means have the love and confidence and fellowship of missionaries and other European Christians; but the great thing we are to seek for them is that they may have grace to adorn the doctrine of God their Saviour. At the very beginning of the existence of the Christian Church, an Ananias and a Sapphira sought admission into the Church for the sake of a worldly provision, and it seemed good to the great Head of the Church that they should be so dealt with as that fear might come upon other worldly-minded seekers, and no more dare join the Church. And it will be a happy day when fear shall come upon those who, from unworthy motives, now seek to enter the Churches of India.

THE *Mountain Echoes* for July contains an extended notice of the Anglo-Indian Christian Union. The object of this Union is most important; it is to follow the Europeans who are so widely scattered over the length and breadth of India with the means of grace; no one who has any acquaintance with these scattered bands, and who knows anything of the kind of life led by many Europeans here, especially on the lines of Railway, can regard this object as of little importance. From a paper prepared and printed by Mr. Carre Tucker, C. B., we extract as follows:—

"The conclusion is clear, that very great spiritual destitution exists, and that something ought at once to be done; but how best to reach the comparatively small number of Europeans dispersed over a country so vast as India, is confessedly a very difficult problem.

"The practical suggestions and recommendations received are mainly as follows:—

"1st. To work as far as possible by strengthening existing agencies, such as the multiplication of earnest Missionaries and godly Chaplains: with increased support to the Colonial and Continental Church, the additional Clergy, the Bible, Tract, Scripture Reader, and other Societies labouring in different departments for the good of Europeans.

"2nd. To bring an enlightened influence to bear upon the managers of railways, plantations, and other concerns, and induce them to send out and employ pious men in preference to others, and to aid in providing the means of grace to those in their employment, as is already done by Government for its servants. A great point would be gained if employers only felt how much their own self-interest is involved in the selection of good and conscientious servants, and the taking every means to keep them such. The Churches also may be roused by the Association to see how much their efforts for the Heathen are impeded and neutralized by the neglected state of their own professedly Christian countrymen.

"3rd. To send out active intelligent Commissioners acquainted with India, one to each presidency, who may obtain statistics of the number, wants, and wishes of the scattered Europeans; have personal intercourse with them, and put them in the way of doing something for themselves; arrange for supplying Christian books and periodicals; consult the best men on the spot; study the working of the Additional Clergy and other Societies; send home statements as to the state of affairs; and ultimately, on their return, influence both by the press and platform the mind of the country.

"4th. To induce Europeans in different districts to unite together and subscribe funds for Itinerant Ministers. Dr. Vansomer sketches the class of man required: 'A considerable experience among planters convinces me that the formal preaching of the truth in a stated place of a Sun-

day is not sufficient for them. They will not be attracted by it; and an agency which contemplates doing nothing more than that must prove a failure. What they want is earnest men, of exemplary piety, with the love of God and their fellow men burning in their hearts, not only to carry the truth by set religious services every Lord's Day in one or more of the stations, but to be daily on the move from station to station, visiting from house to house, showing a deep interest in the spiritual well-being of every one with whom they come into contact, and preaching Christ—his completeness as a Saviour, and his adaptedness to every sinner—both with their lips and in their lives.' * * * Mr. McLeod Wylie says, 'What is wanted seems to be an active and earnest man in each district, to visit at the planters' houses, to hold services successively in various places, and so on. But few men are suited to such work, which requires much wisdom, temper, charity, and zeal. Funds might be raised on the spot towards the support of such men; but the amount of support would depend almost wholly upon the personal character of the man, and his acceptance among the people, who would not continue to pay long for an unsuitable man.'

"5th. To encourage little knots of Europeans to meet together for Sunday services, and unite in paying for Christian books and periodicals. Such little meetings are often very delightful and heartier than more formal services. Mr. Murdoch, Agent of the C. V. E. S., at page 407 of his recently published *Missionary Manual*, writes: 'Let European Christians be encouraged to meet together every Sunday for public worship. The fittest person should be invited to preside, and good appropriate sermons should be supplied. One of the most profitable services the compiler ever attended in India was at an out-station in the Punjab. The number present did not exceed twelve; prayers and a sermon were read by a layman.'

Instead of one Commissioner to each Presidency, one for India has been sent out, the Rev. Mr. Fordyce. Mr. F. finds, no doubt, a large amount of work laid out for him in Northern India, and we do not know when he will find time to visit our Presidency. Perhaps one of these days the Union Church at Simla can get on by itself and leave the Commissioner more free to prosecute his great work. We have no doubt that a servant of the Lord will find enough to do at Simla,—but after all Simla is only one of the numerous clusters of Europeans that need to be looked after. We shall note with interest the progress of this Society. It is possible that the State-paid religious establishments of India may come to an end some day; before that day let this Society succeed in showing how the religious needs of Englishmen in India can be looked after by voluntary effort, and it will have accomplished a good work.

THE Report of the Secundra Church Mission Orphanage, for 1870, expresses lively gratitude to God for the aid granted in maintaining and educating 380 orphans. The Rev. Mr. Daenle (gone to Europe) has been succeeded by the Rev. Mr. Erhardt. Miss Hoffmann is head teacher of the girls' school. A heavy deficit has been wiped out, and the year's expenses have been met. The number of children has increased to 435. The children under 13 learn reading, writing, arithmetic, geography, history, &c. Older ones learn trades in the School of Industry, read English, or act as teachers. The children (out of school hours) belong to various working sections; one section looks after the compound, another fetches wood, another draws water, others wash, cook, sew, &c. The entire institution is under the care of mothers, monitors, and teachers, trained either at Benares or at the Benares Normal School. The girls, as they grow up are all disposed of by marriage; the young men leave when they can earn their own livelihood. Some itinerations

have been made by the catechist and colporteurs. The Orphanage expenses in 1870 amounted to about Rs. 22,000. The Government Grant-in-Aid amounted to Rs. 2,400.

THE Report of the Protestant Orphanage at Secunderabad for 1870 informs us that there were 38 children in that institution, which is not for Natives but for Europeans and Eurasians. The Report is favourable. Average cost of each child for food, clothing, and education, Rs. 14-7-0 per mensem.

"RISA'LAH-I-NUJUM-UL-A'LA'MA'T, by Ghulam Mohammed Munshi, Bombay," is the title of a Hindustani book embodying a system of punctuation for the Hindustani. The author has invented a number of marks corresponding to our commas, colons, &c., &c., which have met with the approbation of various Mahomedan gentlemen in Bombay, and the use of which he inculcates in a neatly printed pamphlet.

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PAUL IN THESSALONICA. XI.

Some may find it profitable to notice that there is no mention of the Lord's Supper in these epistles. The inference is not to be drawn that the Christians of Thessalonica were unacquainted with it; for we learn from the first epistle to the Corinthians that Paul at this very time was teaching the Church at Corinth that they were thus to show forth the Lord's death, and there is no reason to doubt that similar instructions were given to all the Churches planted by him and his colleagues. But when we consider how particularly in the 5th chapter of 1st Thessalonians, the apostle specifies the various obligations of which he would have them mindful, we may properly draw the inference that this ordinance was not regarded by him as the Ritualists and 'Catholics' regard it. Some tell us that this is the grand centre of all worship, every thing else being subordinate; and they assign to worship the highest place in the Christian life. The letters to the Thessalonians give not the slightest intimation that Paul entertained either of these ideas. He was intensely desirous that those Christians should be holy and Christ-like, and 'walk worthy of God'; and if, like some teachers of our day, he had believed that the frequent partaking of the Lord's Supper was the most effectual means of sanctification, it would be very strange that there should be not the slightest reference to it. And so in all the epistles, not Paul's only, but all; with the one exception of the 1st Corinthians, in none of them is it noticed. It is evident that the sacred writers had no great anxiety on that score; they presumed that Christians, as a matter of course, would commemorate the Lord's death in this way; but they show nothing of that solicitude which would naturally be expressed by those who hold what are called Sacramentarian views. There is nowhere in the New Testament a word to show that the apostles believed that the presence of the Lord Jesus might be more effectually secured by the consecration of bread and wine, than by other Scriptural means. The Real

Presence of the Lord Jesus is with the two or three who assemble in his name, is with his people always even unto the end of the world, and only those who by faith abide in his presence, can profitably take part in the showing forth of the Lord's death.

The Romanist might find it advantageous to notice some other remarkable omissions in these epistles. For instance, why is there no reference to purgatory? The apostle has occasion to speak to them of some who had been taken away by death; he speaks of them as 'asleep in Jesus,' and bids the survivors not sorrow; whether we wake or sleep we shall live together with him; wherefore comfort one another with these words. How strangely deceptive this language, if the departed were in purgatory, and if 'masses' performed by their friends, or rather by the priest, could avail to shorten the period of their agony. Again, how strange that there is no reference to priests here or in any of the epistles, except to the priests of the old dispensation. We have enumerations of different sorts of ministers in the Christian Church, but priests do not appear among them. All Christians are called priests, to show that there is no such distinctive class. The Romanist professes to believe that Romanism is from apostolic times; if so, these Thessalonian Christians must have been Romanists; how bewildering then is the fact that there should not be the slightest reference to the peculiar doctrines of Romanism, without a belief in which, we are told, it is impossible that any one should be saved; no mention of the Virgin Mary, the Mother of God, more gracious and helpful to sinners than even Christ himself; no mention of beatified saints, our mediators and intercessors with God, and helpers in the work of man's redemption; no mention of images and relics. Let us conceive of Paul as an earnest Romanist; he would assuredly have given these Thessalonian Christians a bit of the wood of the cross, a nail, a rag from some old garment worn by Christ, a bone of St. Stephen, some pretty thing from the hands of the Virgin Mary, and would have exhorted them in his epistles to make grand use of these things. Luke was with him, Luke, said to have painted portraits of the holy family by Roman Catholics; but neither here nor any where else in all the New Testament is there any reference to pictures or images or crosses, these great aids to devotion, without which no Romanist can comfortably exist.

Regarding Paul as an earnest Romanist, an apostolic Xavier, it is strange that he should require all the Church members to read the word of God: 'I charge you by the Lord that this epistle be read unto all the holy brethren,' to whom, indeed, it is addressed; and Paul's epistles were the word of God.

As there are no priests, so there is no 'confession' recommended. They were doubtless to confess their faults one to another. And as there is no purgatory so there is no plenary indulgence.

The apostle strangely omits, here and in all his epistles, to refer to His Holiness, the Pope, unless indeed when he speaks of the apostasy and the Man of Sin.

This very faulty Romanist says nothing about penances and works of supererogation.

But what are we to think of him when we find him teaching a doctrine that is pronounced accursed by the Church of Rome, namely, the doctrine of the right of private judgment? How could such words as these

slip into the epistle of this sound teacher of catholic truth: Prove all things; hold fast that which is good. What! would he have these Thessalonians, like their neighbours the Bereans, search the Scriptures to see whether these things and those are true? and not content with giving this forbidden privilege to the Thessalonians, does he make it part of the inspired word, to give the lie to Xavier, Loyola, and all the Popes?

On the other hand, these epistles set forth very conspicuously the religion of Protestants. The things that Paul insists upon are those that Protestants insist upon; the things that he opposes are such as they oppose. We admit that there is condemnation for Protestants too, in these epistles. They are decidedly against the religion of those who care little about sanctification, faith, love, humility and self-denial. Some Christians may be unpleasantly affected by the way in which he speaks of election: 'knowing your election of God;' 'God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' Others may not like the 'if' that occasionally comes in: 'if ye stand fast in the Lord.' It may jar upon the minds of some that Christians should have any 'over them in the Lord;' while others may dislike to observe that the epistles are not addressed to 'the Bishop,' but to the Christians as a body. Some may find more than they altogether like about the necessity of good works, and others may think that salvation by faith is too nakedly taught. But the fact remains that Protestants love these epistles, desire to publish them far and wide, and are willing that their religion should be tried by the religion embodied in them.

DARWINISM.

The press exhibits a very great solicitude lest any one should hurt the feelings of Mr. Darwin and his followers, by speaking disrespectfully of his speculations. If one has anything to say against his writings, he must take care to laud the genius and research of the author; he must handle him delicately, with gloves on; must not hold up his views to ridicule or denounce them as absurd. And the leading journals and reviews evidently wish it to be understood that it is the mark of a superior mind to be unperturbed by the suggestion that man has simply happened into being and is sprung from a hairy creature with a long tail, that lived in trees, whose intelligence was chiefly manifested in grinning; to listen to such suggestions with a philosophic and subdued interest, as though he were being furnished with the clue for which he had long been waiting; and on the other hand it is the mark of a little and narrow mind, to greet such an hypothesis with ridicule and denounce it as absurd and preposterous. The more these views do violence to all our notions and convictions, the more is it made penal to laugh or to disdain. This is the sort of standard that seems to be laid down.

Yet last year, when a certain party came forward with a book to show that the Newtonian system was all wrong, that the earth was not round at all, and did not revolve round the sun, but on the contrary was the centre around which the heavenly bodies revolved, he was treated with the contempt due to one who sets up for a teacher without having learned the A B C of the matter,

He retorted by laying a wager that no curvature in the level of water could be proved, and lost it. Some things must be taken as proved, otherwise we shall always be traversing a miserable little circle in the great world of knowledge. When an hypothesis is brought forward the acceptance of which involves the renunciation of a large amount of well-tested conviction, and takes from us a hundred times more than it gives, and all this without anything that really approaches to the nature of proof, we think that men are justified in treating it with a measure of scorn.

The laws of nature with which we are conversant require that like should spring from like; that just according to the seed shall be the plant; and just in the degree in which the child resembles the parent do we understand that the laws of nature have been operating in perfection; and on the other hand just in the degree in which the offspring deviates from the parental type do we find an aberration of the laws of nature from their harmonious action; when the deviation is very marked, we call the progeny a monster, a *lusus nature*. Scientific men have for long been assiduously calling our attention to the fact that permanence and stability characterize the processes of nature just so far as these are allowed harmoniously to develop themselves; that the seed can only produce its corresponding plant, the parent can only reproduce himself. Now when one comes forward to upset all this and persuade us that we are all monsters, only instead of springing *ex dum* from the parent monkey we have stolen away to our present excess of malformation by very very small degrees, it seems to us that he none the less lies in the face of all we know of nature, and just as flagrantly contradicts her laws as the theorist who denies the rotundity of the world.

A good many years ago we called attention to a fallacy of Darwin's, which we do not remember to have seen noticed by others; the idea that resemblance between one object and a second can be established by pointing out the great contrast between the first and all other objects. For instance, the lion, horse, mouse, mosquito, bird, and multitudes of other creatures are vastly more unlike man than the monkey is, *ergo*, the monkey is like man. To see the fallacy of this it is only necessary to suppose man and the monkey to have been the only animate creatures on this globe; it is evident that man would then, instead of seeing any resemblance to himself in the monkey, see only the greatest possible contrast; they two would occupy the extremes of creation, and no one would ever dream that there was the slightest resemblance between them. But in a world peopled with myriads of differently organized creatures, the one that happens to be least violently in contrast with man will *seem* to have some resemblance to him.

There is really nothing exactly alike in man and the monkey; not a bone, a muscle, a nerve, a pellicle, a hair, a globule of blood; just in the degree in which science enables us to ascertain the characteristics of anything in man's organization, it is found to differ radically and essentially from what might at the first rude glance be thought to resemble it in the monkey. It would be strange indeed if in ten thousand real differences, one or two apparent resemblances should not be found.

But why talk we of the monkey? there is nothing in the animated kingdom, nothing in air, earth, or water, that was not once our progenitor, and from the type of which we are not a monstrous aberration!

WHAT IS TRUTH?

Then spake Jesus to the multitude and to his disciples. (MATT. xxiii. 1.) We have here the wrath of the Lamb poured forth against the shepherds of Israel, those who had the truth of God and who sat in Moses' seat, and who sacrificed the everlasting interests of the people to their own present convenience. It is well to remember that 'Christ's word shall judge us at the last day,' the very word that he spoke on earth, not some new word that men never heard before. Jesus is the faithful and true witness, and therefore shows men distinctly beforehand the very principles on which judgment is to be executed in the last day. The great thing wanted at the present day is that the Scribes, Pharisees, and lawyers, who take the lead in the Church that is now, should be made to hear Christ speaking unto them in these words. In the days of Luther those who sat in the apostles' seat and ruled the Church with their traditions, were made to hear the seven thunders of this discourse, and many of them repented and gave glory to God. But the perilous times foreseen by Paul (2 Tim. iii.) are times when the truth is present with men, but uninfluential; when the form of godliness makes it more difficult for men in the Church to know the corruption that is covered by it. Would it not be well for every man occupying the place of a leader or teacher, to examine carefully whether any of the shafts hurled in this discourse belong to him?

Beware of the scribes which love to go in long clothing. (MARK xii. 38.) That is to say, who are very particular to wear a clerical costume, to be distinctly religious and reverend in their attire. This silly superstition still has its hold, and we have those who love to go in long clothing that it may be seen by everybody how catholic they are, how separate they are from sinners and even from ordinary Protestant ministers. And among the latter there may be too much relying upon the certificate of their dress.

And love salutations in the market places, &c. (38.) Love to receive honour where all can witness it; to sit upon the platform in the great gatherings, and to be mentioned with praise by the chairman or by the speakers; to be recognized as 'somebody' in the Church, and not to be put below this one or that one. Among the people that go in for this sort of thing there is a tacit understanding that if A shall praise B, B shall find opportunity of praising A. Many imagine that if they seek honour within the Church, that is not ambition: a terrible mistake. What the Scribes and Pharisees delighted in was a religious reputation, the reputation of being eminently religious. What they desired they had. And we all need to be on our guard lest Satan cheat us in the same way, and persuade us to look for Church-honours instead of that honour which cometh from God only.

The chief seats in the synagogues, and the uppermost rooms at feasts. (39.) It is natural to men generally to desire these distinctions; scarcely anybody is exempt from the desire. But the men whom God commissions as teachers of his people, are to be different from others; living under the power not of the seen but of the unseen; walking by faith; acquainted with God's wrath against a sinful world, with God's love to penitent sinners. A preacher of the Gospel must be a man on the breastplate of whose character the beatitudes are let in as gems of heaven.

All they bid you, that observe and do. (MATT. xxiii. 3.) That is, all that they, sitting in Moses' seat, as promulgators of the Mosaic laws, bid you, that do; not their traditions and legends and fanciful expositions by which they make void the law. When men begin to despise ministers the probability is that they will soon despise the doctrines preached by them. Conscious of this, some are very unwilling that there should be anything disrespectful said of the ministry. But Christ had no such scruples. Only he is careful to point out that a distinction must be made between the doctrines and the doctors; the former may be of God, even though the latter may be not of God. His very zeal for the truth committed to them, made it necessary that he should point out the falsity of their lives.

They bind heavy burdens on men's shoulders. (4.) These Scribes and Pharisees watched their oppor-

tunity, and after a century or two, when the love of many waxed cold, they crept into the Church and gradually revealed themselves in as formidable proportions as they ever attained to in Judaism; and now for many centuries, over a large part of Christendom, they have carefully hid away Christ's yoke, which is easy, and his burden which is light, and have laid heavier burdens upon men than even the law could impose, and have opened a shop for the sale of God's free grace (Rev. vi. 5, 6), selling it in small quantities (and adulterated) to the burden-bearers.

But be not ye called Rabbi. (8.) Introduce not such distinctions into the Church; for one is your Master, and ye are brethren. If the apostles were not to receive such honorific titles, surely none of their successors could justly do it. The Scribes sought these titles; the disciples should not merely not seek them, they should disclaim them.

And call no man your father; for one is your Father, in heaven. (9.) Certain titles belonged to God only or to Christ only, and might not properly be given to men upon earth. But what title is there that is not given to men in the Church? Bishops are called lords; we have doctors of divinity, reverends, fathers, and what not. Names that are simply indicative of a man's functions, are not forbidden; we find them used in the epistles; but names that are used for the purpose of glorifying men are condemned. Reverend seems to be more objectionable than doctor of divinity, as doctor simply means teacher; but the latter is honorific, and is not used to designate a man's functions, which the former is, though it seems to be an unfortunate word. The words deacon, pastor, minister, bishop, elder, evangelist, missionary, catechist, and the like are unexceptionable, and should suffice us. There is really no name higher than saint, believer, one for whom Christ died. In this rejoice that your names are written in the book of life. Be not ye called Rabbi.

He that is greatest among you shall be your servant. (11.) Shall seek not his own but the welfare of others; shall be concerned not about getting a name in the Church, or exercising a commanding influence, but about promoting the welfare of Christians at whatever cost to himself.

Ye shut up the kingdom of heaven against men. (13.) They sat in Moses' seat, yet actually hindered men from obtaining the word of life, by passing off something else as truth. Their great study was how to get the most money and honour out of men, and persuaded themselves that it was pious in men to honour and enrich them; gain is godliness. Could any greater crime be charged against men than this? The key of the kingdom of heaven has been given at an infinite cost to men; they have taken it professedly to open the gates of paradise to sinners, but instead of that they shut it up and draw their hearers into a mere dream-garden of their own devising. How many are doing this very thing to-day, not merely in the Romish and Greek systems but in Protestantism. They who preach the Gospel in some solitary aspect, not in its fullness, are doing this; they, for instance, who do not show men their depravity and ruin, and into the heart, three-quarters full of self, simply pour a little superficial grace; and they too who do not preach the obligation of the forgiven sinner to purify himself as Christ is pure; and they who seek to show their superiority to others by free criticism of the word of God, picking out bits of inspiration from a heap of old-world imperfect lore, creating their own Gospel; and they who, in any way, make it their grand endeavour to please their hearers; and they who go through their work lazily, apathetically, perfunctorily, with the least amount of effort, and with contemptuous repudiation of that violence without which the kingdom of heaven is not taken; and they who, while preaching a pure and complete Gospel, do not show in their lives that the Gospel has power over them; and they who, like the Pharisees, give their attention chiefly to forms and ceremonies and sacraments; all these, in their measure, some more, some less absolutely, shut up the kingdom of heaven, neither entering in nor suffering others to enter in. If there was a woe from the lips of Christ against the Scribes and Pharisees, how much more terrible will be the wrath of the Lamb against all who, having the keys of the kingdom of heaven, the precious promises of the Gospel, withhold them from men, passing off something else in their place.

Ye devour widows' houses. (14.) Teaching that the best use of money is to give it to them; this shall be treasure in heaven; putting a price, a large export duty, on God's free grace.

CORRESPONDENCE.

ENGLAND'S RESPONSIBILITY IN INDIA.

To the Editor of the "Bombay Guardian."

SIR,—The vastness of the Indian Empire in area and population, being some 12 times the size of our own British Islands and population 6 times our own, speaks of a mighty difference in races to account for our ruling and holding a people so numerous, spread over a territory so great. The history of India during the Christian era, and prior to that time, tells of conquest after conquest by native ruler over native ruler as well as by foreign aggressors. But in the midst of all the changes which war has ever been bringing in their midst, there stands out above every other feature in their history, *their continual and various idolatries*. The natives of India, as well as many of its former conquerors who have settled on its soil, themselves one after another to be brought into subjection to some other race, all seem to have clung to some form of idolatry. The worshipping of the creatures, or the workmanship of their own hands, in place of the great Ruler and Creator of all things; the offerings or sacrifices continually made before our eyes in their worship, not only by the ignorant, but also by the educated races of India, tell us how deeply Idolatry has depressed and enslaved them. Whilst, however, this is the case, we see also how in the various races, however varied in their education or social position, however friendly towards or opposed to each other, there remains this one thing common to them all, *a sense of sin and need of sacrifice*, an acknowledgement of continual dependence upon some superior over-ruling power, and in their case the superior powers are legion. How forcibly, though mysteriously, this tells us of the tendency of the minds of all men to worship. Never, before coming to India and witnessing the varieties of race and worship and withal the evident and unquestionable sincerity of the worshippers, did we conceive the greatness of our responsibility as a Christian and ruling power.

God has given into our hands this vast nation of various races, though ourselves only few in number. Our rule here would never have been possible but for their divisions, and their divisions would never have existed but for their idolatries. Whilst the conquests and rule of the past has been only one of force, it has remained to the British nation to bring into willing subjection the varied races of India. How this is being accomplished the beneficent rule of the last ten years tells, beyond, perhaps, any afforded by any nation ancient or modern. The Queen of England and the laws of England are commanding a willing love and obedience.

The principles of justice which work our rule, teach at the same time the Christian character of the Queen, her ministers and representatives both at home and abroad, and thus indirectly do a work in the promotion of Christianity—which right action ever will do—beyond mere precept, written or spoken. The conquerors of the past have not sought to do justice, and therefore hostility ever existed towards them.

Some, perhaps, of our own conquests and of our rule also in the past might be open to objection.

This, however, stands out at present, a growing contentment and prosperity in all parts of India where our influence is most direct, and English education, especially religious and voluntary, is doing its work.

Our responsibility is almost beyond human estimate; 180 millions of various races, mostly idolatrous, all having the spirit of worship manifested in them, and yet in heathen darkness; looking up to us as the ruling race for law and guidance. Shall our rule over them be only, or principally, mercenary, or shall our efforts be put forth, beyond any in the past, for the dissemination of the Gospel in all its broadness, clearness, and beauty, by the voluntary and zealous labours and liberality of the Christian Churches at home, and by the marked self-devotion and Christian bearing of those who dwell in their midst? The harvest is great, but the labourers are few; let us pray that God may send forth more labourers into this vineyard.

Looking at idolatry and State grants for support of worship, how can we, as a great Christian nation, raised as a ruling power beyond any other nation, doubtless because of our zeal for religious truth and our labours in the mission fields of the world; how can we any longer allow the use of British troops, or money, to give pomp and import-

ance to idolatrous processions and worship, and in aid of its priests and idol temples?—Do we not thereby patronize and help to perpetuate that which has cursed and will continue to degrade the races of India?

Let us no longer so use money taken from a whole nation, ourselves included. But whilst this ought to be discontinued, and must be, if our rule remains, this also will have to accompany the change, there must needs be a putting of all forms of worship upon a footing of equality, otherwise these races who are under our rule, because so numerous compared with ourselves, would have a just and unanswerable complaint, were any moneys given to any others for religious purposes, or if grants or patronage were allowed at all.

Therefore, for the sake of truth, we must be prepared to make sacrifices, and with a willing and liberal hand supply the necessary funds for the spread of Christianity throughout the land. Thus, and thus only, can we free ourselves from a great national stain, and place ourselves in a true position in the sight of this great nation. The very giving up by the Christian Churches of all State aid or patronage, and the liberal support of Mission Agencies on an increased scale, supported by the free-will offerings of the Christian Churches for the purpose of carrying the truth amongst strangers seeking their salvation, and as far as possible by native converts, would soon tell upon the millions of India, to their present and everlasting benefit. This practical earnestness would command their attention; and whilst it might arouse some hostility, would be sure to have the blessing of God thereon, and thus should we be accomplishing that which should ever be the first object of a Christian power.

Whilst the nations of the Earth are being shaken to their foundations, because of their forgetfulness of God, may we, under Divine guidance, be made the means of abundant blessing to the varied races of India. May Peace and Prosperity abound in their midst, and the day soon arrive when they shall be brought into subjection to the King of Kings, and may we all by happy experience know the full meaning of that Scripture—"Blessed is the nation whose God is the Lord."

Yours, &c.,

ENGLISHMAN.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have lately been perusing some of the best written works upon the final doom of the lost, and wish, with your permission, to make a few remarks.

One and all of the volumes I have read, take up the expressions "destroy, perish," &c., and appeal to lexicons, both Greek and English, that they mean "annihilation, the ceasing to exist,"—and so forth.

This no one would attempt to deny, but the appeal, I humbly submit, should not be to lexicons, but to the word of God itself.

Now there are two portions of Scripture in which is clearly made known, not what Liddel and Scott, Parkhurst, Robinson, Drs. Johnson, Ogilvie and others would mean, but what the Lord God Omnipotent meaneth.

Those two passages, Sir, are Matthew xxv: 46, and Luke xvi: 19—end, which, strange to say, not one of the works I have as yet read, ventures to approach!

In these it is clearly revealed that, no matter how man may use them, when the terms "destruction," &c., are employed in Scripture, and in respect of the lost, "punishment, torment" is intended.

(And, let me also remark, the latter portion of Scripture referred to is not announced as a parable.)

So that, the word "everlasting" being "common" to both sides, "everlasting punishment,"—i.e., everlasting torment is their fate.

For, allow me to ask, if "annihilation" be their end, why raise up to undergo by fire particularly, what corruption will already have effected in the grave?

I remain, Sir, yours faithfully,

"SIMPLEX."

[The word of God itself has been given us in Hebrew and Greek, and we have no inspired translation. The common English version was made by means of lexicons. We have no controversy with our correspondent as to his conclusion, but his position that lexicons and grammars are of no use in the study of God's word, is, we think, untenable.—Ed. B. G.]

Epitome of News.

SATURDAY, JULY 22, 1871.

—According to the *Bengal Times* the Sonthals have been lately suing their zemindars very freely for having enhanced their rents, and have been further attesting their disapproval by assembling in large bodies well armed—i.e., armed with tom-toms and whistles. The terrific noise that followed the reunions of these untutored musicians has quite depopulated the borders, as no decent Bhagulpori or Burdwani can stay within earshot.

—Mr. H. LePoer Wynne offers Rs. 1,000 for the best Hindustani translation of Guillemin's "Heavens."

—*Pioneer*: "Private letters from Shiraz, as late as 10th June, leave no doubt of the terrible reality of the famine. The loss of life has been, and still continues to be, fearful. In the town of Kazerun, for instance, which a few months ago contained a population roughly estimated at 10,000, only 2,000 remain, 4,000 have died, and the rest have fled in despair."

—*Jam-e-Jamshed*: "During the recent floods at the Laccadives, the Bombay Government were asked to forward 500 sacks of rice to the islands; but by some mistake 5,000 sacks were forwarded. 4,000 having been returned, the Government had to sell them by public auction, which occasioned a loss of nearly Rs. 15,000."

—Juggernath, recently complimented by the *Friend of India*, has been returning to his old tricks. On the 12th seven persons were knocked down by the car, one of whom was killed and others badly hurt.

—*Star of India*: "We read that a firm in London has been trying to drive tramway carriages by working them by means of a powerful spring, which is coiled up like the spring of a watch, and long enough to propel the carriage for five miles. The carriage can be stopped when required."

We have long been looking for something of this kind.

—The same: "We learn from the English papers, that on 24th June Mr. Purchas was served with monition from the Appeal Registry to abstain from wearing certain vestments, &c. The principal point with the clergy is the position of the officiating minister during the reading of the prayer of consecration; and the law, as now established, is that the Minister is to stand at the side, and not in front, of the altar, while reading the prayer in the Holy Communion Service. Mr. Purchas has been admonished for his past conduct, and ordered to abstain from similar practices in future. Notwithstanding this monition, which was served on Saturday, the 24th June, Mr. Purchas, we read, made not the least alteration in the service on the Sunday. Why do such men remain in the Church if they refuse to obey the laws by which it is established? Such conduct should be punished most severely. It is most immoral under any circumstances to wilfully disobey the law, and more especially is it so when the offenders are the ordained teachers of morality and religion, and yet they practically set at defiance the principles of religion and morality as well."

—In April last, out of a population of 22,700,000 in England and Wales, 1,007,000 were paupers.

—*Times*' American Correspondent: "The overflow and the great crevasse at Bonner Carre, which it is impossible to close, the Mississippi having made there a new channel for a portion of its waters through the narrow strip of country to Lake Ponchartrain, and thence to the Gulf, added to the general insecurity of the levees in Louisiana, are provoking discussion of the best plan for remedying the troubles. The proposition now is, that all the States interested in the great river should join in the appointment of a Commission to repair and control the levees, and that a change be made in the plans pursued. Heretofore the entire levee system has been confined to the raising up of artificial banks higher than the surrounding country, in order to confine the water. But the river bed has always been gradually rising by the enormous mass of matter brought down and deposited by the water, so that the levee system practically defeats itself. The levees have to be made slowly but steadily higher, wider, and stronger; the river is carried in a bed elevated above the surrounding country, and the danger of breaks constantly increases. The means of avoiding this, saving expense, and at the same time adding to the safety of the neighbouring country, is to prevent the water rising above a given height,

and this can only be done by tapping the river at points north of Louisiana. There are natural outlets for the water direct to the Gulf in Louisiana, Arkansas, Mississippi, and Tennessee, which, by a little artificial aid, can be converted into channels to draw off a large volume. In several places there are useless swamp lands which could be made the receptacles for vast amounts of surplus water. The Commission, acting intelligently, it is thought, by means of canal drains with locks, could, during every rise of the river, withdraw a large portion of the surplus water hundreds of miles above New Orleans, and thus so diffuse the flood as to make it harmless at that city. Should some effectual remedy result from the present discussion of this subject, the overflow at New Orleans will not have been without its benefits."

MONDAY, JULY 24.

—*Indian Mirror*: "A private letter from Mr. Voysey makes it clear that he regards his work as identical with that of the Brahmo Somaj. 'Above and beyond our charming agreement in opinion,' says he, 'we are much more agreed in desiring to make men love God and each other than to hold this or that opinion.'"

—Referring to the Lahore murder case, the *Englishman* recently said—"If this state of affairs really exists, Lord Napier should not lose a moment in putting it down with a strong hand. Breaches of discipline within a regiment are quite bad enough, and we have had a whole crop of them of late; but when such acts are extended to the public streets and market places, the injury done to us in the eyes of the Natives can hardly be overstated."

—*Lucknow Witness*: "We have received encouraging reports of our Mission work in both Moradabad and Nynce Tal. In the former city the Missionaries are maintaining a sustained contest with the Mahomedans, and report progress. The Rev. Mr. Taylor leaves Nynce Tal to-day for Almorah, en route to Paori, Gurhwal. He has received an invitation to Lahore, which it is probable he will accept."

"A Hindu widow was lately married at Patna. Since then nothing but misfortunes have attended her. Among other calamities her house has been burned down. The orthodox Hindus regard these things as plain indications of the wrath of the gods at the widow's impiety. We should say they were indications of the malice of the men who disapprove her conduct."

—The *Pioneer* says that the Rev. Mr. Wallis, Chaplain of Berhampore, has committed suicide.

—A Cachar tea-planter caned a woman for theft. She had threatened to kill herself if punished, and she did so. The local authorities are investigating the case. The planters are said to be indignant that one of their number should have acted thus.

—It is stated that all Yacoob Khan's partisans have been pardoned by the Ameer. It has been arranged that Yacoob is to remain at Cabool, while his brother Aycoob is to be ruler of Herat. The troops at Herat are to be replaced by regiments of the Ameer from Furrak.

—Fall of rain in the Fort up to Saturday, 23 inches, being little more than half of the average.

—*Indian Public Opinion*: "About 11 o'clock on Saturday night, the 15th instant, a murderous attack was made by a party of ten or twelve armed men upon the butchers at Raikote, one of the principal towns in the Loodiana district. The butchers' quarter is as usual on the outskirts of the town. At the time of the attack, most of the persons were either sleeping outside opposite their doors, or upon the roofs of their huts. Four persons were killed—a man and a woman; four were dangerously, and probably fatally, wounded—a man, two women, and a young boy about three years old; and three are maimed for life—two young girls and an infant. Curiously, the butchers, against whom the attack was directed, and of whom there are only two, escaped uninjured; one was sleeping upon the top of his hut, and the other was absent on business, but the victims are chiefly members of their families. The outrage resembles that which lately occurred at Umritsur. The District Officer, the Police Officer, and the Civil Surgeon, started for the scene immediately on receipt of the information. There is at present no clue to the perpetrators of this cowardly crime."

—*Times of India*: "The Rajkote treasury had Rs. 10,000 for the expenses incurred in celebrating the marriage of the sister of the Rajkote Raja."

TUESDAY, JULY 25.

—*Bombay Gazette*: "The wife of a Mussulman of the Khoja caste, having been separated for

years from her husband, who, by her account, ill-treated her and drove her out of his house, applied on the 8th of last August to the magistrate for a maintenance order; and Mr. Connon directed the husband to pay for her maintenance Rs. 25 a month. Three weeks after this order was passed, the husband, who does not allege any misconduct on the part of his wife, divorced her according to the regular forms of the Mahomedan law, which places wives in this respect completely at the mercy of the men they are married to; and he then applied to the magistrate to have the maintenance order cancelled, as the woman was no longer his wife. Mr. Connon, seeing that to sanction such an evasion would be to deprive the wives of Khojas of the protection of the English law, refused the application, in order that the opinion of the High Court on the subject might be obtained. The Chief Justice and his colleagues were unanimous in the opinion that the Legislature, in granting to police magistrates a discretionary power to allow alimony to wives separated from their husbands, did not intend to create a new marriage law for either Mussulmans or Hindoos; and, as the divorce was clearly legal according to the rules of the Mahomedan marriage law, the Court decided that the magistrate's order must be cancelled. No other decision was possible, but its consequences will be lamentable. The case referred to the High Court was a representative one; and now all orders for maintenance already given will be cancelled by the intervention of the Mahomedan Divorce Court, while miserable wives who wish to live apart from husbands who ill-treat them will be reduced to hopeless obedience by the threat that, if they appeal to the English magistrate for protection, they will be divorced and left to starve."

"It is reported that Government have deputed Major Thacker and another officer to examine the Commissariat accounts in connection with the Abyssinian Expedition."

—The Turkish Telegraph Line is again in working order.

—Two Mussulmans have been committed for trial at the next High Court, for causing the death of a Portuguese.

—The Viceroy has telegraphed to Mr. Alison, Teheran, to send, by telegram, full particulars regarding the famine. The latter had previously telegraphed: "Since middle of June more favourable reports have been received from Shiraz and Meshed, but at Teheran bread is still very dear, and it is feared there will be great suffering during the next winter. The only means of affording help in an inland country like this would be money. The Resident at Bushire might distribute any portion sent for Fars, and I would willingly attend to the distribution of donations intended for Ispahan, Yazd, Khorassan, and Teheran."

—The *Indian Church Gazette* announces the death of the Rev. A. W. Wallis, Chaplain of Berhampore, who committed suicide, by hanging himself, on Saturday last. "The unfortunate gentleman had been for some time in a melancholy state of mind, and his conduct at a funeral a few days before his death was only explicable on supposition that he was not accountable for his actions."

—The six months issue of the halfpenny postage was as follows:—*1d.* postage labels, 77,215,680—*duty*, £160,866; *1d.* post cards, 58,485,960,—£121,845; *1d.* wrappers, 33,048,420,—£68,850.

WEDNESDAY, JULY 26.

—*Indian Public Opinion*: "Thirteen men have been arrested in Umritsur on the charge of being concerned in the Butcher Murders. Three other men have been allowed to become informers under promise of pardon. Three are said to be still at large. The thirteen are to be tried before the Deputy Commissioner, Major Birch, to-day; but this trial will be merely preliminary to the trial before the Commissioner, Major Davies. With the exception of one or two of the chief inhabitants who have given great assistance, it is said that the Hindoo inhabitants have most deliberately thrown dust in the eyes of the authorities."

—*Reuter's telegram*, Hongkong, July 25: "Advices have been received here reporting a disturbance at Canton. A gun-boat has been sent up."

—A grant of Rs. 100 per mensem has been granted to Babu Keshub Chunder Sen for the purposes of native female education.

—*Times of India*: "According to the *Bengal Times*, the Brahmo Theological Club has assumed the authority of conferring the degree of Doctor of Theology (D. T.) on its members." Our contemporary suggests that D. T. is ambiguous. We should think so."

—Robinson and the two Mahomedans sentenced at the late Sessions of the High Court were hung yesterday morning. Robinson was a Romanist, and was accompanied to the gallows by a priest. He wore a large gold cross and a smaller one, as well as beads; the *Times of India* tells us he made a full confession before his death. He and Picking and the two civilians whom they were seeing off by train, drank a rupee's worth of country liquor at the station.

"As soon as we got on the road, I proposed to Picking that we should kill the first man we met. I can think of no reason for making this proposal, except it was that I was under the influence of liquor. Picking consented at once to my proposal, saying 'all right.' We met another native. I salaamed to him; he returned the salute and went on his way. Immediately after this I took out the knife I had with me, and opened the blade and fixed it under my waistbelt. We then went about a mile and a-half, when we met another native. I salaamed to him, and he returned it. When he had passed us about ten paces, Picking called him back, as he could speak the native language. I drew the knife from my waistbelt with the blade open; I pointed it at the man's breast, on the right side. I dropped the knife out of my hand. How I came to drop it I cannot say. On this, Picking handed me a thick stick. I struck the native twice on the side of the head, and he fell down. I went up to him, placed him on his back, and put my left knee on his breast. I then said 'Picking, give me that knife.' He gave me the knife, and I cut the native's throat. At about fifteen yards distance from the road, there was a mill, into which Picking and I placed the corpse. I stood over and looked at the corpse, and felt very sorry for what I had done. Picking covered the body with some stones. He observed to me that that was one revenge he had got in the country. I asked him what he meant, he answered that his sister was out in India, and was murdered during the Mutiny. He then took four rings from the dead man's hand."

"With regard to Picking, the accomplice of Robinson, upon whose evidence chiefly the latter was found guilty, we learn that he is at present in hospital, but will be tried by the military authorities when able to be removed to Asseerghur."

—The Surat District Judge has reversed the sentence imposing a fine of Rs. 50 on Premchankar, who was concerned in bringing Nirmaladashanker under ban of caste for furthering a widow marriage.

—*Bombay Gazette*: "On the 13th inst. a European soldier at Nussereabad committed suicide by shooting himself with a pistol. It is stated that when the man committed the act he was insane."

THURSDAY, JULY 27.

—*Deccan Herald*: "His Highness Maharajah Scindia has gone on a pilgrimage to Panderpoor, and, if report speaks truly, His Highness has taken with him Rs. 12,000 worth of jewellery as offerings to the god Vitto, whose shrine he has gone to visit. His Highness is expected to return to Poona, and is to spend another week or two, seeing all that can be seen at this season."

—*Pioneer*: "By the help of a microscope (and the Sanitary Commissioner with the Government of India) it has been put beyond doubt that the discoloration of the lake at Nynce Tal is due to the presence of a congregation of 'horned Peridiniums' (more familiarly known as 'horned ceratium'). The chief interest in the species is, we are told, that they are closely allied to the 'forked ceratium,' inasmuch as the posterior horn is smooth."

FRIDAY, JULY 28.

—*Overland Mail*, July 7: "Mr. Gladstone's supporters, to the number of about 250, met on July 6 at the Treasury, and, with great unanimity, undertook not to speak on the Ballot Bill in Committee.—The new Indian Cabinet to the International Exhibition is thrown open to the public to-day.—The Prince and Princess Imperial of Prussia have arrived in England.—Visits have been paid this week between Her Majesty and the Emperor and Empress of Brazil.—The appearance of the troops at the review before Her Majesty in Bushey Park, on June 30, is pronounced thoroughly satisfactory.—H. M. S. *Agincourt*, grounded on the Pearl Rock on July 3, has been raised off by the *Hercules*, and has arrived at Gibraltar much damaged."

The result of the French elections appears to be that the Imperialists and Royalists have been defeated. The Republicans have gained about one hundred representatives, of whom thirteen are

said to be Radicals.—Among the deputies returned are Gambetta, Magne, the Minister of Finance of the Empire, General Faidherbe, and General de Cissey.

Brilliant illuminations at Rome, on Sunday, July 2, marked the arrival of King Victor Emmanuel, and the transfer of the seat of government to Rome.

The cross-examination of the Tichborne claimant is concluded. The question of the adjournment of the trial has been before both Houses of Parliament.—The Mansion House station, connecting the City with the West by the Thames Embankment Under-Ground Railway, was opened on July 1. Mr. Gladstone spoke at the opening ceremony.

A serious accident has happened in the Mont Cenis Tunnel by the falling of arches on a large number of workmen.

The results of the elections are still more favourable than was supposed to the Moderate Republican party. Only one avowed Legitimist (M. de Gonville) and three Bonapartists have been returned. The details of the vote among the army are now coming in. The garrison of Lille has given more than 700 votes to the Republican candidates, and about 10 to the Legitimists. In the Pas de Calais 3,113 soldiers voted for General Faidherbe, and 800 for M. de Melun, the Monarchical candidate. In the Department of the Drome, 800 voted for the Republicans and 120 for the Monarchical candidates; and in the Isère, 300 voted for General d'Enferi, and 20 for General Vinoy.

—*Bombay Gazette Correspondent*: "The authorship of the 'Battle of Dorking,' which, by the by, has led to a host of sequels and imitations, is now fastened on Sir Francis Bond Head, a sturdy old Tory, whose practised literary skill has been exhibited for forty years at least in the most various sort of works. He is emphatically a croaker, of the *laudator temporis acti* school, but English to the backbone."

Letters from the south of France attribute the Republican reaction at the late elections in a great measure to the clumsy attempts of the country clergy to raise up an agitation in favour of a new expedition to Rome.

It is proposed that the Palace of the Elysée shall be used as a private residence for the Chief of the Executive power, who will, nevertheless, continue to occupy the prefecture at Versailles so long as the National Assembly continues sitting there.

President Grant has proclaimed the ratification of the Treaty of Washington.

In the Lords Her Majesty has refused her assent to the scheme to alter the endowment of Emanuel, St. Margaret's, and the Grey-coat Schools. The Judicial Committee of Privy Council Bill has been read a third time, the Justice of the Peace Qualification Bill has been withdrawn, and the second reading of the Army Regulation Bill has been fixed for the 13th inst.

In the Commons the address regarding the Abyssinian crown and chalice captured at Magdala was withdrawn. A select committee was ordered to inquire into the Zanzibar slave-trade. The Table of Lessons Bills as amended, and the Army Regulation Bill have been read a third time, and two clauses of the Ballot Bill have passed through committee, it being understood that the supporters of Government will not persist in their amendments, or speak upon any of those which emanate from the Opposition.

—A telegram from Patna states that Ameer Khan and four other Wahabee conspirators have been convicted and sentenced to transportation for life. Peer Mahomed has been acquitted.

—*Bombay Gazette*: "Dr. Hewlett has effected great improvements in the sanitary condition of houses, has carefully inspected the food offered for sale in the markets, and has removed all offensive trades out of the town; and it is not his fault if he has not been supplied with a laboratory, to enable him to make that analysis of air, food, and water, by means of which germs of disease that the eye cannot see or the nose smell may be detected and destroyed. The net result of his labours, according to the Health Officer himself, is that there have been fewer deaths in Bombay by 22,000 in the five years he has held office than in the preceding five years—though he owns that the supply of pure water and the reclamation of unwholesome foreshores have very materially aided him in achieving so great a saving of human life."

"Owing to the steady continuous rain that has fallen at Poona for the last few days, sowing operations have commenced in all the surrounding talooks."

"Commander Meara having, while in command of H. M. S. *Nymphæ*, wrongfully captured some Arab dhows, has been ordered to refund £933, which the Accountant General will deduct from the prize money and half-pay due to him until this sum be paid."

—Deaths last week, 265.

—The Pontoon bridge at Cawnpore has been carried away.

—The *Times of India* hears that the Str. *Diomed* was run down by the Str. *Peiho* not far from Aden. The *Diomed* returned to Aden, but was not much injured.

—*Asiatic*: "Although apparently but little noticed, accustomed as the world has been for the past year to the excitement of great events, the advent of the King of Italy in Rome, and his public appearance in the Quirinal palace, hitherto consecrated to the Pope alone, is undoubtedly one of the most remarkable facts of the age. Neither Sedan nor the last storming of Paris represented such an utter defeat, and inaugurated such a lasting triumph as this bloodless defeat of the last remains of an universal empire in Europe. Many predictions have been made as to the manner in which the Papacy would finally die as a polity, but few, if any, guessed that its end would be so tranquil. In reality, however, the fate of the 'temporal power' was sealed at Sadowa, though France imperial was then the eldest son of the Church."

MR. DARWIN ON THE DESCENT OF MAN.

Mr. Darwin's *Descent of Man*, published during the present year, is a work overflowing with facts, put together in a very interesting manner; but with the untempered mortar of free speculation, so as to make his conclusions utterly trustworthy in themselves, quite apart from their being in direct contradiction to the statements of Divine Revelation. All through the work is to be traced a tone of arbitrary assumption and hypothesis; but so buried in the torrent of facts, that the sanguine reader is carried securely along, though the logical mind is perpetually receiving a shock. Did we know with certainty from some independent source, that all living things have been really derived by inheritance from an original monad, Mr. Darwin's book, which shows such great research and ingenuity, would have produced this result:—It would have furnished us with some few scattered and fragmentary illustrations of the truth already known. I say "few," undoubtedly numerous as his facts are, in reference to the millions upon millions of lines of genealogical descent which must have been lost, and millions upon millions and millions beyond them of links which are missing in those lines of which present species are supposed to be the last. To reverse this process, however, and try to ascend from existing facts to the original monad, which is Mr. Darwin's aim, differs from the former as much as making a pyramid stand steadily upon its apex differs from balancing it on its base.

Mr. Darwin attempts to build his argument for the descent of man from some inferior ape-like animal upon a three-fold basis: 1, Similarity in the bodily structure of man and other mammals; 2, Identity of character in the earliest stages of embryonic development; and 3, The existence of rudimentary organs in man, apparently of no use to him, but of use in other animals. I will take up each of these points.

1.—*Bodily Structure*.—Since the appearance of man in the world, it has ever been obvious that there is a certain resemblance between him and other mammals. They have two eyes, two ears, one nose, one mouth, four extremities (whether two arms and two legs, or four legs); and the points of resemblance have been greatly multiplied as knowledge has advanced. Comparisons, too, have been made between the habits of man and of the irrational creation, and men are said to be lion-hearted, chicken-hearted, cocky, hen-pecked, ravenous, eagle-eyed, ostrich-like, sheepish, pig-headed, swinish; a human being may be a dove, a lamb, a goose, a donkey, a snake in the grass, a bear, and a brute. These are terms and phrases perfectly familiar to us. But now to be gravely told that these creatures are our cousins, though it may be of the millionth, billionth, or trillionth degree, is somewhat astounding, and—requires proof. I am happy to say that no proof whatever is given in Mr. Darwin's book. His theory is simply based upon pure speculation, flowing from certain points of resemblance; and illustrates very forcibly the loose and presumptuous nature of

much of the philosophizing of the present day. It appears to me to be a disgrace to the spirit of the age, that such speculations, in which the very point aimed at is assumed, should be seriously accepted as representing scientific truth. Mr. Darwin is obliged to avow, "connecting links have not hitherto been discovered" (vol. I. p. 185); "we have no record of the lines of descent, these lines can be discovered"—should he not have said guessed at?—"only by observing the degrees of resemblance between the beings which are to be classed" (p. 188)—all very good if it was known at starting that these lines exist; but altogether gratuitous and baseless in the absence of that *a priori* knowledge. He acknowledges that man's "body is constructed on the same homologous plan as that of other mammals" (p. 185). Then why not be satisfied with this view? That it pleased the Almighty to make His creatures after a common plan, some parts being more developed in one class than in another, meets all the requirements; and moreover is not contradictory to the Scripture record. All that Mr. Darwin asserts even of there being "no fundamental difference between man and the higher mammals in their mental faculties" (p. 35) would prove nothing for community of origin, were his assertion true; but could only point out a certain similarity of character in those particulars.

Mr. Darwin replies, however, that "it is no scientific explanation to assert that they [the hand of a man or monkey, the foot of a horse, the flipper of a seal, the wing of a bat] have all been formed on the same ideal plan" (p. 31, 32). But perhaps here a "scientific explanation" is out of place. Science is knowledge derived from an examination of the laws which regulate the physical world, when once things are come into existence. It has nothing to say to the reason of the laws with which things were at first endowed. If it pleased God to create animals according to a plan, we have to accept this; and it is out of place to seek for a "scientific explanation" of what it pleased the Almighty to do. Precisely the same objection might be urged to Mr. Darwin's own conception of the beginning of things as unscientific, *viz.*, of "life with its several powers having been originally breathed by the Creator into a few forms or into one."* We must have a beginning. But science is incapable of showing what it was; it can only trace the phenomena of things as they are and were, after coming into existence. It is only He who made the world that can tell us of the beginning.

His theory has taken such hold upon him, that he perseveres as if persuaded that it is absolutely true. "We are quite ignorant," he writes, "at how rapid a rate organisms, whether high or low in the scale, may, under favourable circumstances, be modified" (p. 200)—in fact, he should have added, we know not whether they can be permanently modified at all. "We know, however," he goes on to say, "that some have retained the same form during an enormous lapse of time"—and he should have said, that we have no evidence whatever that at the beginning of that enormous period any change occurred. "The great break," he continues, "in the organic chain between man and his nearest allies, which cannot be bridged over by any extinct or living species, has often been advanced as a grave objection to the belief that man is descended from some lower form; but this objection will not appear of much weight"—to whom?—"to those who, convinced by general reasons, believe in the general principle of evolution" (p. 200)—that is, who take for granted the thing to be proved! "With respect," he says, "to the absence of fossil remains serving to connect man with his ape-like progenitors, no one will lay much stress on this fact who will read Sir Charles Lyell's discussion, in which he shows that in all the vertebrate classes the discovery of fossil remains has been an extremely slow and fortuitous process (p. 201)—and therefore, I would reply, if we knew that the theory is true, we should be sanguine that some day proof would be found in fossils; but as the whole is a gratuitous hypothesis, the entire absence of fossil proof is a stern rebuke to the speculators. "The belief," he goes on to say, "that animals so distinct as a monkey or elephant and a humming bird, a snake, frog, and fish, &c., could all have sprung from the same parents, will appear monstrous to those who have not attended to the recent progress of natural history. For this belief implies the former existence of links closely binding together all these forms, now so utterly unlike" (p. 203). And he attempts to quiet us by saying that some animals have been found, living or fossil, which

* *Origin of Species*, 1809, p. 579.

lie between these species so as to help to bridge over the differences. But it is not units or tens or even hundreds of links, but millions, which we want to connect such different species, and then after all to be convinced that they are links.

His argument from the structure of man's body wants reality; whereas all his facts go forcibly to illustrate what has for ages been observed, that a certain plan, the design of an Almighty Intelligence, is to be traced throughout creation.

2. The second ground on which Mr. Darwin attempts to base his theory is *Embryonic Development*. "No other explanation," he says, "has ever been given of the marvellous fact that the embryo of a man, dog, seal, bat, reptile, &c., can at first hardly be distinguished from each other" (p. 32). But I deny that Mr. Darwin's theory has given any explanation of this remarkable phenomenon; and further, I affirm, on the other hand, that it very remarkably establishes the opposite view, of creation having been according to a plan. For be it remembered that the embryo of a man is the offspring of a man, and becomes a man and nothing else; the embryo of a dog is the offspring of a dog, and becomes a dog and nothing else, and so of each example he produces. This has always been going on, and no departure from it has ever occurred, except in the imagination of Mr. Darwin and his followers. They have invented the change from one kind of creature to another to support the theory; but not one instance can they produce. This is their argument. These embryos are undistinguishable from each other at an early stage; and therefore have an identity of character. The creatures, then, to which they belong, must have had a common origin, though it must be placed myriads of ages ago, as not the slightest change in this direction has been detected during all the years over which observation has ranged. But here a vast amount of foginess exists and obscures the subject. Here is one of those leaps in the dark, a spring upwards, which obscurity so well conceals and assists. Why a common origin? Why carry up the imagination along these lines of life through myriads of ages back, hopelessly dreaming of an ultimate convergence of the lines? I say hopelessly, because (1) observation has never given the faintest indication of such convergence, that is, of divergence downwards, and (2) because in every individual now born you see the needlessness of such a search. You have not to go back myriads of years, but merely through a fraction of one year to see, according to this theory, that each animal at its birth has recently come from an embryo identical in character with all the embryos of other animals in their earliest stage. So that although these embryos are so precisely alike, they rapidly—not by slow gradations taking ages for their work—pass into all the variety of animals we see around us. These lines are absolutely independent of each other, and what similarity there is in the creatures has arisen from causes which belong to them severally, and springs not in any way from community of being; for the causes have existed and operated within an interval of time, over the whole of which observation has watched their action and proved them to be absolutely distinct. This supposed or apparent identity, however, affords a strong argument for the opposite view; that God has remarkably made the world after a plan; for here you have a perpetual recurrence of apparent identity, which cannot possibly be actual.

3. Mr. Darwin's third argument for his theory of the descent of man is laid in his assertion, that in the human frame there are useless parts in a rudimentary state, which exist in full use and development in other animals. "In order to understand," he says, "the existence of rudimentary organs, we have only to suppose that a former progenitor possessed the parts in question in a perfect state and that under changed habits of life they become greatly reduced" (p. 32). Thus man's immediate predecessor is said to be of the monkey-kind; but we have to pass to another line, descending from some common progenitor, that in the horse, with its peculiar muscle, the "pinniculus carnosus" (p. 19), by which he can twitch his whole skin to perfection, we may see the hereditary principle on which we can raise the eye-brows, shift the ear, and move the scalp, which some men can do to a wonderful degree—a most luminous and convincing proof of our common descent! But why should we cloak our ignorance by asserting that the so-called rudimentary organs in man are of no use? Would not modesty rather say, that their use, occupying as they seem to do in man an inferior position, is not yet ascertained?

The whole meets with a solution, as before, in the idea that the Creator has worked upon a plan, and parts of that plan have been unfolded in one way, in one set of creatures, and in another way in another; and that all parts, no doubt, have their several uses, though we have not discovered them in every instance. But Mr. Darwin takes a very different view. Not to admit this community of descent is, he asserts, to "admit that our own structure and that of all animals around us is a mere snare laid to entrap our judgment!" (p. 32). I reply, No; but it strongly illustrates that Divine wisdom was pleased to follow a type in creating His creatures. Mr. Darwin considers it to be "only our natural prejudice . . . and arrogance . . . which leads us to demur to this conclusion," that we are of common origin with the creatures around us. I reply, No: it is our thankful recognition of the Word of God, which has here spoken to us on a point, viz., the origin of things, which is above and beyond the province of Science to decide or even to indicate. Mr. Darwin considers that the facts his diligence has accumulated "speak falsely," if they speak not in confirmation of his humiliating and debasing theory. But, "savage" (vol. II, p. 386) as I may be in so doing, I still look upon all creatures as disconnected in their species by descent; but as uniting in their marvellous resemblances to testify to the wisdom of the Creator, who has bound them together in one harmonious whole, and watches every part with a Father's care, so that not a sparrow even is "forgotten before God" (Luke xii. 6).—J. H. P. in the *Christian Intelligencer*.

TELEGRAPHIC NEWS.

London, July 21st: In the House of Lords last night, Earl Granville, and Mr. Gladstone in the House of Commons, announced that the Queen had consented to abolish the system of purchasing Commissions in the Army, which statement created a great sensation. The Conservatives protest bitterly. The Bill will be brought forward in the House of Lords again.—The *Official Journal* of Berlin announces that the sum of 474 million francs has arrived from France.—Switzerland is about to propose to the European Powers that the rights and duties of Neutrals shall be finally determined.—In the House of Commons last night, Mr. Cardwell said that the War Office and Government of India were at present discussing whether officers of the late Indian Artillery were entitled to distinguished services pay.—The *Times* of to-day says that the action of Government has given a violent wrench to the Constitution in wantonly setting aside the will of the Lords.—The commission purchase system in the army ceases on the 1st November next.—The trial of Communists prisoners by court martial commences on Monday.

Paris, 21st: The *Journal Officiel* announces that the Emperor of Germany has ordered the immediate evacuation of the Departments of Eure and Seine and Indre.—It is asserted that M. Puyser-Quertier will not bring forward his proposed tax on raw materials.

Madrid, 21st: The Spanish Ministry has resigned.

London, 22nd: The Grand Duke Constantine has arrived at Alexis, and is preparing a considerable squadron at Cronstadt for the purpose of visiting America.—The Army Bill will be brought before the Lords for second reading on the 31st inst. The Duke of Richmond will propose that it be accepted, but will denounce the action of Mr. Gladstone.—The Warrant for abolishing Regulations for Purchase of Commissions in the Army has been presented to Parliament.—Lord Cairns has decided against any reconstruction of the Albert Life Assurance Company.—The Indian troops will henceforth pass through the Canal on their way to and from England.—Sir William Turner is dead.

Paris, 24th: The result of the Municipal Elections in Paris has been announced. Twenty-four Conservative Republicans and six Moderate Republicans have been elected.—A discussion on a petition has taken place in the National Assembly relative to the temporal power of the Pope. M. Thiers said that he intended to avoid compromising the policy of the country, but that he would endeavour to cause the independence of the Pope to be respected. After an excited debate, the petition was referred to the Minister of Foreign Affairs.—At the sitting of the Commission on the Budget, M. Thiers proposed a duty of twenty per cent. on raw materials, but the adoption of his proposal by the National Assembly is considered improbable.—The Hon. Charles Gordon Kemball has been gazetted Puisne Judge of the High Court, Bombay.—Colonel Probyn has been gazetted Major-General, vice Podmol.—It is asserted that M. Jules Favre has resigned his seat in the National Assembly in consequence of the vote of Saturday last, to refer the Petitions that were brought forward in the Assembly, relative to

the temporal power of the Pope, to the Minister of Foreign Affairs.

25th: It is asserted that M. Jules Favre has agreed to remain a Minister, M. Thiers having refused to accept his resignation.

London, 25th: In the House of Commons last night Mr. Cardwell, replying to Mr. Otway and Colonel Knox, said that the unrestricted sale of Commissions in the army would be allowed, and no vacancies would be filled without purchase, until the 31st October next. It was intended to make regulations for proper and useful exchanges, but exchanges for money would be prohibited.—Prince Bismarck announces the redemption in February 1873 of the second German loan issued during the war.—Clause 3 of the Ballot Bill has been voted.

Paris, 26th: M. Jules Favre persists in his resignation.—It is asserted that Prince Bismarck has promised that the Germans shall evacuate the environs of Paris by the 31st August next.—The difference between the Budget Committee and the Government continues.

PASSENGERS SAILED.

Per P. and O. Str. *Decca*, 25th:

For Southamptn.—Colonel Spottiswoode; Mr. Glass, child and ayah; Captain J. Lloyd Dicks; Mr. Gendall; Mrs. Fuller; Mr. Dickinson and Mrs. Goodwin and 3 children; Mr. R. G. Stead; Mr. E. L. Griffin; Mr. A. Mills; Mr. H. Davies; Mr. John White; Mr. A. G. Almond; Captain E. S. Boville; Mr. H. Aikin; Lieutenant R. O. Aldworth; Lieutenant A. S. Cress.

For Brindisi.—Colonel Hyde; Mr. P. Pearson; Colonel Robinson; Lieutenant-Colonel F. R. Mannell; Mr. E. Morris and Mr. P. W. Higgins; Mr. Nash, Major and Miss Walker; and Mr. W. J. Ham (from Alexandria).

For Aden.—Lieutenant F. M. Hunter.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ellora*, 27th:

From Brindisi.—Mr. Pearson; Mr. Stenning.

From Southamptn.—Mrs. Wilson; Pestonjee Banojee Ladoosah (lady); Wallansloo, five servants and three ayahs; Munsif Goolam Hyder.

From Gibraltar.—Mr. T. T. De Paiva Raposo.

From Suez.—Mr. Thomas Alcock.

DOMESTIC OCCURRENCES.

BIRTH.

DAWSON.—At Chindwara, C. P., July 21st, the wife of the Rev. James Dawson, of a son.

MARRIAGES.

CONDON—SICKLEMORE.—July 15th, at Trinity Church, Karachi, by the Rev. W. T. Blunt, M.A., Mr. Michael Condon, Mechanic Sind Railway, to Frances Sophia, second daughter of Mr. S. Sicklemore, Inspector Muller Viaduct on the same Railway.

SMITH—YOUNG.—July 26th, at St. John's Church, Colaba, by the Rev. W. Maule, G. Smith, Inspector Bombay Police, to Grace, eldest daughter of Corporal Walter Young, 3rd Royal Artillery.

AUSTIN—YOUNG.—July 26th, at St. John's Church, Colaba, by the Rev. W. Maule, Frederick T. V. Austin, Bombay Police, to Mary Jane, youngest daughter of Corporal Walter Young, 3rd Royal Artillery.

DEATHS.

LEMESSURIER.—June 5th, at Quebec, Robert LeMessurier, Captain Royal Artillery (Bombay), aged 32 years.

WALLIS.—July 23rd, at Sea View, Bandora, Madeline Ada, only child of Mr. and Mrs. C. J. Wallis, aged three months.

FREAKE.—At Byculla, July 24th, Emma Eliza, aged 3 months and 9 days, infant daughter of Mr. and Mrs. Freake.

Advertisements.

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